

Zion's Herald

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Zion's Herald.

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THE CURRENT ISSUE.

East Greenwich Seminary, with portrait of Principal Blakeslee, occupies the sixth place in the constellation of educational papers.

The "New York Letter" will be eagerly scanned for latest Methodist news in that metropolis, outlined in the spicy and spirited style for which "Manhattan" is so noted.

With skilled touch Dr. J. H. Twombly carefully handles the vital topic, "The Cry for Union" — an important and convincing paper, which no Methodist can afford to leave unread.

into "The Still Hour" the reader is then led, where helpful words are spoken pertaining to the spiritual life.

Dr. J. H. Mansfield writes entertainingly and hopefully of "East University, Holly Springs, Miss.," which he lately visited.

A most interesting biography of "The First Preacher of the Black Hills," Rev. Henry Weston Smith, is provided by Rev. A. L. Cooper of Vermont; and Dr. J. Cornelius writes "In Memoriam" of the late Mrs. Bishop Hurst.

On page 6, besides the usual amount of miscellany, Mrs. M. D. Welles gives a welcome "Bit of Flower Talk;" "Savvy" sketches "Art at Auction;" and Mary A. Sawyer tells the little people about "Hubert's Strawberries."

The Outlook.

The entire coast line of Greenland has never been surveyed. On the east coast, in particular, there is a stretch of 450 miles that has never been visited. Lieut. Ryder, of the Danish Navy, who has been doing some excellent work in mapping the fords of West Greenland, proposes to explore this unknown region, and make a survey of it, as accurate as possible. It will take two years. His helpers will number nine — all picked men — and the work will be carried on in small boats (when practicable) and on sledges. The task is supposed to be uninhabited. The task is by no means an inviting one, judging from Nansen's experiences, but its very hardships have a fascination for adventurous spirits, and Lieut. Ryder is one of these.

The Argentine Republic is passing through one of its periodical financial crises. Gold has reached 300 premium, and a crash seems inevitable. Inflation, speculation, over-trading, have brought about this unhappy state of things. The government has issued more currency than it can redeem. Inflation has paved the way for reckless speculations. The mortgage banks have issued *cedulas* without restraint whenever a land-owner has had his property officially appraised, and these have been heavily discounted in the market, and have practically added to the amount of depreciated paper in the country. Gold has been drained by over-trading, European manufacturers having unloaded their surplus stock so heavily upon the eager Argentines that the bonded warehouses are packed with goods for which there is no demand. The minister of finance is trying to pull through without repudiation, but the task will be a difficult one.

Less than one-half of the sailors who compose the crews of our naval ships are native born. The statistics show a proportion of 4,275 foreigners in a total of 7,946. This alien predominance has always been recognized as a source of danger in the event of war. It has also proved a hindrance to good discipline, since the majority of these foreigners have been criminals, "beach-combers," the vilest riffraff. It has been found as difficult to instruct them as to govern them. To remedy this evil, a bill has been passed by the House of Representatives which forbids the enlistment of aliens after July 1, 1891. Provision is made, however, for their enlistment on foreign stations in cases of emergency. It is also provided that five years' continuous service in the navy may be construed as residence for the purpose of obtaining citizenship. The enactment of this measure will probably tend to the enlargement of the apprentice system in which boys are trained for the naval service, and to increased rates of pay in order to induce intelligent Americans to choose the navy as a vocation.

The willingness of Chicago to furnish sufficient capital for an exposition commensurate with national progress and dignity, is, apparently, no longer questioned either in Congress or in the newspapers. The Senate bill for the World's Fair concurs substantially with that of the House, but adds a new section, providing for a naval review in New York harbor in April, 1893. The President is empowered to invite foreign governments to send ships of war "to join the United States Navy in rendezvous" at Hampton Roads, and "proceed thence to said review." The President is further empowered and directed to make arrangements for the unveiling of a statue of Christopher Columbus at Washington, with appropriate ceremonies and civic and military parade under his general direction, after said naval review and not less than five days before the opening of said exposition, and to invite the attendance thereat of foreign representatives. Other features will probably be added before the programme will be considered complete.

tion of these students of science, in admitting their instruments free of duty, and granting them passes on the railroads.

The serene audacity with which the provisional government of Brazil carries out its programme of "reforms" by decree, under the name of a republic, is absolutely without parallel. The people have no voice, no franchise even; they are utterly stripped of their rights; and yet they are submissive. Evidently they have confidence in their revolutionary leaders, and the latter — to their credit, it is said — have not, thus far, abused it. During the past five months these military usurpers — for in strictness they are nothing else — have disestablished the church, proclaimed the liberty of the press, settled long-pending boundary questions, decreed universal male suffrage, established a colossal bank, and are now engaged in registering voters (all men of twenty-one years of age and over who know how to read and write), to whom will be submitted a constitution, which is now being framed by specialists and given to the press in sections for discussion, preparatory to the meeting of the Constituent Assembly in September. There is a chance for Fonseca to pass into history as the Washington of the United States of Brazil. It is to be hoped he will not spoil so grand an opportunity.

We desire to express our appreciation of, and gratitude for, the band of unselfish laymen who, without renumeration, bear the burdens, responsibilities and cares of this publication, and devote the profits to the support of our aged ministers.

We, as ministers of the New England Conference, will do what we can to advance the interests of the HERALD, looking forward to the time when its wider circulation will justify a larger expenditure in remunerating the best contributors and in furnishing a larger paper to its patrons.

We recommend, as visitors to the Wesleyan Association, Rev. E. M. Taylor and Judge L. E. Hitchcock.

The more a diamond is cut the brighter it sparkles, and in what seems hard dealing God has no end in view but to perfect His people's graces. — Dr. Guthrie.

NEW YORK LETTER.

MANHATTAN.

BISMARCK has resigned, so has McGregor, and both Europe and America are greatly disturbed. We must not, however, fall into utter despair. Other great men may possibly arise, and thus save the German Empire and the Methodist Episcopal Church from disintegration. That the one should have resigned after a suggestive conversation with the young Emperor, and the other after an equally suggestive conversation with his presiding elder, may perhaps help us to understand the voluntary character of this retirement, and the sudden conviction on the subject of baptism. Politics and hydraulics are sciences worthy of the deepest study, and in the ages to come will demand the best thought of which poor mortals are capable. Meantime we can only console ourselves with the thought that though the workmen leave, the work goes on, and so we wipe our weeping eyes and "sorrow not, even at others which have no hope."

The St. Andrew's Church on the west side of this city has accomplished for itself and for Methodism a splendid result. Under the inspiring leadership and pastorate of Dr. J. M. King, it has taken on vigorous and permanent life, and will be, if it is not already, one of the most prominent and influential churches in New York. The magnificent gifts which were made on the Sunday when the new chapel was occupied for the first time, have relieved all fears concerning the future; and when the main edifice is ready for dedication in the coming months, there will be no financial embarrassment to disturb the joy of this generous people. Dr. King has done in the past two years the best work of his life, and that, in the face of such a record as his, is saying a great deal.

The New York Conference has just closed one of the most delightful and harmonious sessions in its history. The Conference was entertained in the Calvary Church, West Harlem, and Dr. J. R. Day, by his courtesy and thoughtful attention as a host, made for himself an enviable place in the affections of his brethren.

It is, therefore, the oldest of our Methodist institutions of learning. It had then but a single building, sixty feet by thirty, and two stories in height, a few feet in front of the spot on which the present Academy building stands. Upon its organization in 1841, the Providence Conference adopted measures for the establishment of a Seminary within its bounds, which resulted in the purchase of the property of this Academy. No one of our Conference schools has so beautiful and excellent a location.

It stands on elevated ground on the western shore of the Narragansett Bay, presenting a view of both shores for a distance of twenty miles. From the observatory may be seen with the naked eye Warren, Bristol, and the cities of Providence, Fall River, and Newport. Persons who have visited Europe have pronounced the view equal to that of the Bay of Naples. Its seaside advantages, the mildness of the climate, and the healthfulness of the location, render it a most desirable spot for the life of a student. It is easily accessible, as it is on the main line of railway from New York to Providence and Boston.

Upon the purchase of the property, the trustees proceeded to the erection of a large and commodious boarding-hall, which in 1868 was remodeled and enlarged at the cost of about fifteen thousand dollars. They purchased additional ground, securing a campus of five acres in extent. A few years later the private residence known as the Winsor House was bought, and in 1858 the present Academy building proper, one of the three on its grounds, was erected. It contains a very superior chapel, commodious recitation-rooms, art room, rooms for literary societies, offices, cabinet, laboratory, library and reading-room. Across the street from the boarding-hall is the principal residence, acquired in 1888, with convenient and elegant parlors for use in the social life of the school, although he and his family, with the faculty, board with the students. All these buildings

of his office, and served as secretary with great acceptance. Several visitors were gratefully welcomed, among them Dr. Merritt Haliburton, of Philadelphia, and Dr. W. L. Phillips, of Wilkesbarre, both of whom will be received with rejoicing when they are ready to rejoin their old Conference.

The exacting demands of the day on pulpit and Christian press, the race questions in our

land, the battle against the liquor curse, the conflict with Romish error, the recasting of forms of statement of religious thought and belief, the social unrest pervading the civilized world — all find in ZION'S HERALD outspoken and vigorous treatment.

We think worthy of special mention and commendation the deeply spiritual tone sought to be given to the paper; the special attention given to the Epworth League, and to the general interests of young people; the Outlook department — clear, candid and thorough; the Sunday-school lesson department; the special editorials on the vital relation of ethics and pure spiritual life to the abnormal exorcisms on church life; the bold stand taken on the race antagonisms, and the encouragement of our young and new writers.

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Miscellaneous.

THE CRY FOR UNION.

REV. J. H. TWOMBLY, D. D.

Of late a loud cry has been heard for "union," "alliance," "co-operation," in Christian work. This cry has been earnest and apparently sincere. It professedly aims at a real good, and probably is of some use. It comes mainly from a few of the smaller denominations which, though standing favorably among the Christian bodies of this country, have made but moderate progress. In the last sixty years half a score of general organizations have been formed and managed chiefly by the same parties. The Baptists have taken very little part in most of these movements, and the Methodists have scarcely risen to the dignity of figure-heads. A singular fact confronts us: A great denomination which has introduced into church and Sunday-school work more new plans, and made more strenuous efforts to extend the kingdom of Christ than any other, seems

Quite Deal to these Earnest Calls for Union.
Have Methodists lost their religious enterprise? Is Methodism dying out? Will the system soon break up and the fragments of the denomination be absorbed by other churches? We answer these and all similar questions in the negative, and venture a few possible reasons why Methodists do not rush into these movements as readily as some other people.

Possibly Methodists do not feel the necessity for such a course as keenly as many Calvinistic brethren do. It has been emphatically declared in large assemblies in the city of Boston, "It is necessary for us to work together;" "we must unite and work together." Who are the "we?" And what is the necessity? Potent facts must answer. We give some statistics of religious progress:—

DENOMINATIONS.	1800	1888
Baptists (all).....	105,000	4,078,589
Congregationalists.....	75,000	475,000
Episcopalians (all).....	12,000	450,642
Presbyterians (all).....	1,180,000	1,180,000
Methodists (all).....	64,894	4,000,000

These figures are exclusive of foreign missions, and show that in this period of eighty-eight years the Methodists increased about 72 fold, the Baptists and Episcopalians 39 each, the Presbyterians 30, and the Congregationalists 7 1-2. The four Calvinistic bodies grew from 232,000 to 6,193,520, or 27 fold. Had they gained as rapidly as the Methodists, their membership would have risen to 16,472,000—a gain of 10,279,000 in excess of that which was actually made. This means the enrollment in evangelical churches of about three-fourths of all the non-Catholic population of the country over fifteen years of age. Who are responsible for the failure to gather in this vast throng of more than ten and one-fourth millions? Under a union régime Methodism might have held its own, and might not.

The latest returns show that the Sunday-school membership of the five Episcopal branches of Methodism exclusive of foreign mission schools and the schools of nine smaller divisions of the Methodist family, is about equal to the total membership of the Regular Baptists, Congregationalists, Episcopalians, and Presbyterians. The Sunday-school membership of the Methodist Episcopal Church alone is greater by a million than that of the Regular Baptist denomination.

In nine great States of the West—Ohio, Michigan, Wisconsin, Indiana, Illinois, Iowa, Minnesota, Kansas and Nebraska together—the Methodist Episcopal Church, exclusive of all other branches of Methodism and of foreign missions, is equal, or nearly so, in church and Sunday-school membership, to the four great denominations named above. These States have a territory of more than 550,000 square miles, and a population of at least 15,000,000. In this great heart of the republic, which controls nearly all national questions, Methodism, acting according to its own convictions, has left every other "ism" far in the rear. That great territory was open equally to all the denominations; wherefore the difference in progress? What would be the condition of Methodism now in those States had it been under the management of "trained workers" of the Calvinistic faith the last forty years?

One hundred years ago the Methodist Itinerant had

Scarcely Stirred the Dust of New England.
Congregationalism was everywhere dominant. It possessed the land and the people, managed all social interests, and held all valuable civil positions; and the Baptists, active in many important centres, had 200 churches, 300 ministers, and 15,000 members. Both denominations have been thrifty, but the latter are now, in church membership, 12,000, and in Sunday-school membership 25,000 behind the Methodists.

In Massachusetts Methodism is the second power, standing somewhat ahead of the Baptists in both kinds of membership, but lower than the Congregationalists. From 1858 to 1888 the Methodist Church membership increased in the State 36,000, the Congregational 31,300, the Baptist 30,800. From 1880 to 1887, a period of seven years, the Congregationalists increased in the State 5,000, the Baptists 5,600, and the Methodists, 7,600. In the twenty-five cities of the State, in the same time, the Methodists gained a trifle more than the Baptists, and 1,100 more than the Congregationalists; and in the 325 towns the Methodists gained about 1,800, and the Baptists and Congregationalists scarcely 400. Here is a marvel that should bring sorrow to all good people—that 600 to 700 churches of two honorable denominations, having a total membership of more than 80,000, and possessing all the secondary aids, such as education, wealth, social position and historic prestige,

should labor seven years in a population of 800,000 and gain but four hundred; while the Methodists, having a membership in the same towns of 22,000, gained 1,800, or four times as many as both the others. It appears that though the Methodists led the two great sister churches in the cities of the State, as a whole they did still better in the towns. The obvious reason is that in the towns they use their own methods without the encumbrance of unions, while in the cities they have usually taken the back seat and given affairs into the hands of their brethren. In other words, they have been injuriously affected by dominant unions.

In the light of such facts—and many others equally pertinent might be adduced—Methodists see very little reason for giving up their methods for those of other people.

Again, possibly the results of many of the union or co-operation organizations which have been urged upon us, do not excite the enthusiasm or even the confidence of our people. So far as my observation extends, they are of little, if any, benefit to Methodism.

The American Sunday-school Union and the Y. M. C. A. are regarded by many as detrimental rather than helpful, and the Y. P. S. C. E., the child of a heart agony to help Congregationalism in one of the dark hours of its history, is effectually accomplishing the special object for which it was formed; but loyal Methodists, apprehending all the relevant facts, will be slow to make it the training-school for the Methodists of the coming generation.

Possibly some Methodists have reached the conclusion that a real and well-balanced union, in ordinary local church work, equally fair for all, is nearly out of the question. The people have different methods, and are apt to cling to them. They do not work freely together.

Possibly, may, certainly, some Methodists doubt the current notion that if Christians would discard denominationalism, the multitudes of non-churchgoers would eagerly flock to the sanctuaries. This I consider one of

The Baneful Delusions of the Times.
The Methodists have uniformly preached definite doctrines, and the Baptists, who stand next in number, proclaim clean-cut positive opinions. They believe something, and boldly assert their faith. In fact, that great and vigorous denomination stands mainly on two dogmas which are constantly and stoutly affirmed, though not essential to piety or to good morals. People want something positive. They are waiting for Christians who believe God's great truths with all their hearts, to come, in strong faith and with tearful eyes, to preach to them the words of everlasting life. To the "believe nothing" Christians they are ready to cry out in the spirit of another, "Calvin we know, and Wesley we know, but who are ye?" A man whose denomination is faltering in the rear, or whose doctrines are at a discount, is very likely to decry "denominations." What a man believes is his creed, and he who has no creed believes nothing. Such a person in moral work is the interest cipher.

I am for union, for union that is honest and thorough and fair for all concerned. Looking at the subject in the light of business, I regard the different evangelical denominations as so many gangs, or organized companies of men, seeking with their peculiar notions and implements to accomplish a noble work—the salvation of the lost. The question is: Which company wins the highest success? Not merely such facts as I have presented, but the history of the church in this country and in England for a hundred and fifty years, shows that Methodism wins the greatest results. Combining with its own members the hundreds of thousands of its converts now safely housed in other folds, we have a number which indicates that if other denominations had made equal progress, there would be but comparatively few unconverted people in this country outside of the Roman Catholic Church. In a remarkable degree converting power has been manifested through Methodism. For this reason I am slow to enter into co-operative organizations which are likely to restrict the free working of this force. The waning of the fires on our altars would be occasion for deep regret on the part of churches which now recruit their membership and their ministry from Methodist converts.

A rejoicing heart.

The Psalmist David says: "The Lord is my strength and my shield; my heart trusted in Him, and I am helped; therefore my heart greatly rejoiceth, and with my song will I praise Him." What splendid logic runs through this whole passage! See how it is lighted up with a charming consistency. And see, also, how it keeps gathering force and bright glow as your mind takes hold of the first thought and then moves along, grasping each succeeding thought and pondering it till you come to the ecstatic rejoicing and the shrill burst of the soul's song of praise! David had just been saying that his heart had trusted in the Lord as his strength and shield, and that he was presently helped by the strength which such a trusting brought to him; and then he drives in a logical nail at this point and says: "Therefore my heart greatly rejoiceth." It was because he had trusted in his Lord, and was helped by the strength which thus came to him that his glad heart greatly rejoiced. His heart had trusted, and now his heart rejoiced; and he expressed his rejoicing through a song of praise to His who had responded to his heart's trusting by the impartation of His own divine strength. David did not praise himself for the success of his faith, but he praised his Lord, who had condescended to answer his faith by the gift of His strength, that David might be blest, and that through him others might be blest with the strength which he had received. It is no wonder that David greatly rejoiced, for he had great reason to rejoice. He rejoiced in being privileged with receiving his Lord's strength; and he rejoiced yet more in having the privilege of praising his Lord with great emotions in song which were made sacred by their being dedicated to the Giver of his strength.

Oh, reader, if our hearts have trusted in Christ, and we have received strength through thus trusting, and help because we have been strengthened, then our hearts should be filled with great rejoicing, and daily should we praise the Author of our strength and our salvation! But never, in this world, shall we be able to set forth in any sufficient manner the glory of Him who has done so much for us. The skilled artist, with brush and pencil, has

only by continued acts of repentance and self-accusation that we can hope to reach a state of religious joy. Tears must antedate joy. The Divine light brings repentance. We are not scholars of a philosopher, but the disciples of a God. Banishment from His presence is self-imposed. God's relation to us is that of a sover. He is constantly sowing for us to reap. Our God is not a dead God, but a living God. Our Christ is a living Christ, ever sending benedictions of power and peace. We must seek the Father and He will come to us. We must never suppose that we can escape from ourselves or from God. Once when I was viewing New York from Trinity Church steeple the thought came to my mind, what would I see if the roofs were taken from all the houses beneath me? I knew that I would see much evil and also much good. To Almighty God all the houses are roofless; our hearts to Him are pages of a book. Let our daily life be one of reverence and humility, and God the Father, through Christ, will lead us to righteousness.

Suffer with Them.

There is a sort of philanthropy which writes eloquent phrases about poor, afflicted humanity, and what a vast amount of good might be done to comfort and encourage such ones! But, when it comes to any practical application of the principles which such philanthropists glowingly set forth, they have some other business on hand, and wish to be excused. Of course it is to be admitted that words "fitly spoken" and full of the honey of kindness and good-cheer, are very acceptable to hearts which are aching with anguish and are bent down with sorrow. But there are numerous instances where words, however eloquently and pathetically uttered, fail to accomplish just what is most needed and must be had in order to bring afflicted and sorrowing ones into better conditions of life, even life everlasting.

A certain Christian minister in England, years ago, met a woman who belonged to the degraded class of society, in a city; and, among other things, she said this to him: "I tell you what it is, if you want to do us real good, it is of no use to come and preach to us, now and then; you must take a house in the court here, and live among us." This was the logic of true philanthropy, although coming from one who needed the aid of a philanthropist. What that woman felt was most needed, in the line of a moral reform and spiritual uplifting, was such a Christian ministry as would suffer with such ones as she was. If that minister would cheerfully put himself in practical contact with that people, and thus let them see that he had a sympathy for them which could suffer with them, then he might hope to bring them up from their degraded condition, and help them to lay hold of those principles which would eventually in making them Christian men and women.

It was very much in this way that Christ acted from the very beginning of His ministry. He showed that He came to earth on purpose to live with men, even the worst of them, that they might see that He was something more than a verbal philanthropist. He did not intend that all of His sufferings should be put off till the day of His crucifixion; but He meant to suffer with people, all the way along, from the very beginning of His work. He put Himself at once in touch with the suffering side of bruised and bleeding humanity, and bore their sorrows by healing their diseases, by lifting coroding burdens, and by staunching the blood which flowed from lacerated hearts. Behold the Son of God taking infinite pains and unspeakable delight to suffer with the tempted and tried, the wearied and the wounded, and He might succor and save them!

Re. C. E. Libby, D. D.,
formerly of the East Maine Conference, is the efficient president of the University. He is enthusiastic and self-forgetful in work. A careful study of the man and his methods convinces one that he is surely the right man in the right place. He is quick to see what ought to be done, and does it. The teachers associated with him are in full sympathy with him and the work. They are efficient in their several departments. The students have the highest respect and esteem for Dr. Libby, and the government of the whole is easy and well-nigh perfect. I have never seen a company of students more thoughtful and faultless in their work than those of the new University.

Robbinson and Perry.—Four have been baptized and four received into the church. Five hundred pastoral calls have been made. Ample provisions are made for teams in the excellent horse-sheds recently erected at Perry. Bro. F. W. Brooks is desired another year.

Edmunds.—Bro. D. Smith is now recovered from a severe sickness, and his services are unanimously desired the third year. The interest is good, the audience large, and the church property much increased in value.

Calais.—The fourth quarterly conference report showed a rapid growth in all departments of church work. Seventy-six have been received into membership during the year and 47 baptized, 26 of the latter being children. During the two years past 120 have been baptized. The list of ZION'S HERALDS taken has been largely increased. Bro. Anderson's return is unanimously requested.

Castine.—Needed improvements on the vestries have been made, and the bills paid.

A flourishing Epworth League proves to be the inspiration of new life.

The spiritual condition is the best for years, and on all sides the people say, "Send Bro. Whitham back."

Columbia Falls.—The return of Bro. Kearney is requested. Our recollections of Columbia Falls must hereafter be associated with a full experience of la grise. We fell among the best of friends.

Milton.—During the present pastorate the subscribers to ZION'S HERALD have increased four-fold. The Epworth League is to have a reading-room; many books and periodicals already having been contributed.

Winton.

Montgomery.—The pastorate has been

extended to the third year.

Wiscasset.—The Epworth League has

been organized upon the district and are doing a good work.

W. E. BENNETT, Sec'y pro tem.

VERMONT CONFERENCE.

Montpelier District.

The annual meeting of the W. H. M. S.

will be held at Brattleboro at 9 A. M., Saturday, April 19. The anniversary will occur in the afternoon; Mrs. H. H. Reed, of Troy Conference, will speak, and much interest is expected.

Several new auxiliaries have been organized during the year. Mrs. J. O. Sherman, of Cabot, is the hard-working and efficient secretary.

Rev. F. W. Lewis, of Randolph, has issued

a very neat missionary souvenir for his charge.

This presents the work of the various

missionary societies connected with our church, gives a table showing the contributions of the Vermont Conference for the cause during the last five years, and of the

amount contributed by the district.

Mention has been made in this column of the project of raising money for a fountain for the campus of the Seminary; and also of the fact that the amount necessary for the fountain has been contributed by Foster R. Clement, esq., of Minneapolis, on condition that a like sum of \$500 should be raised by the institution for the purpose of beautifying the grounds upon the district. An address was delivered on the evening of the 21st to the League by Rev. Dr. Armstrong, of Nashua. It was decided able and helpful.

Reports from the various churches repre-

sented in the Preachers' Meeting showed that

quite a number of Epworth Leagues have

been organized upon the district and are doing a good work.

W. E. BENNETT, Sec'y pro tem.

NEW HAMPSHIRE CONFERENCE.

Concord District.

Zion's Herald has a chapel worth \$900, on

which there is \$132 unpaid. Good congre-

gations here. March 30 received the

ordination of baptism and five units with the

church in full connection. We have now 29

full members, and four on probation. The

Epworth League numbers nearly one hun-

dred.

Waterville and Gardner. will both require

new pastors this spring, as Bro. Clifford will

go to Europe, and Bro. Hunt will return to

his old Conference, the N. E. Southern.

The right men will find comfortable support,

fine parsonages, appreciative audiences, plenty of work to do, and grand opportunity of reaping abundant harvests.

The spring term at Kent's Hill opens very

favorably. Nearly two hundred students are

already registered, and more are coming.

One arose for prayers in the first meeting,

and the first Sabbath evening service was an

occasion of great spiritual profit.

Bro. Holt, supplying at Norridgewock, began extra services at that point March 23, assisted by Sister Mayhew. We are looking for large results.

G. C. A.

Dover District.

Zion's Herald.

WEDNESDAY, APRIL 16, 1890.

[Entered at the Post-office, Boston, Mass.

as second-class matter.]

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THE TRUE TEST.

It is easier to see a mischief and to point it out to others, than to avoid it ourselves. Many a moralist has violated his own rule, and gone contrary to his best counsel. To lay down the rule and give the advice costs no self-denial; but to observe its requirements is to run against the strong currents of our nature, which can be done only by resolute and expert seamen. The teaching of Solomon was wise, his practice exceedingly foolish. No one has more forcibly pointed out the danger from the love of strange women; no one ever became more wretchedly bewitched by their blandishments; and that, too, not in the heat and inconsiderateness of youth, but in mature age. That he took on the sin of youth when he was old, is the unbelievable part of it. The devil may come at the most unlikely moment. Watch!

THE NEW ENGLAND SOUTHERN CONFERENCE.

This Conference will assemble Wednesday morning, April 16, for its 50th session in the First Church, Newport, R. I., one of the oldest houses of worship of the denomination in the country, and the first erected with a steeple. It is said that Bishop Asbury, on seeing it, expressed his fears that an organ would be the next thing, and then "farewell to Methodism." The organ came in time, but that good and great man's fears have not been realized, as the work of this Conference well demonstrates. Bishop Ninde is expected to preside over its deliberations, which, from its past record, we confidently predict he will find an easy and pleasant task.

At its organization in 1841 the Conference numbered 85 ministers, with a membership of 10,664; it now numbers 194 ministers, with a membership of 25,816—an increase of nearly 250 per cent., notwithstanding the losses by emigration of many thousands. Only ten of the original eighty-five are now on the list, and none will be more heartily greeted than the venerable Frederick Upham, the patriarch of the body, who has just completed his seventieth year in the ministry, Daniel Wise, once the beloved editor of this paper, and later for sixteen years at the head of the Sunday-school work of the church, and their surviving comrades of fifty years ago.

Though the territory is the same, the work has so enlarged in the hands of its devoted laborers that the Conference now has 176 pastoral charges. There is yet more ground to be possessed, and the men in the field show a determination to take it in the name of the Lord. This purpose of pushing things has given the Conference more work than its effective men can do, so that no less than forty-six of its charges are noted as, "To be supplied." Besides, men, and even Methodist preachers, are not made of iron, as the heavy list of superannuates attests. They spared not themselves that the present heritage might be won. Some of them are venerable men; others, younger in years, broke under their burdens; and surely it is a pardonable fear that they did not spare themselves when they ought. Yet, better die in doing too much than live and rust in doing too little! How many widows of preachers there are, we have no means of knowing; but every year inquiry is carefully made for the needy among them. The Conference has no more grateful task than that of caring for its aged and infirm preachers and the widows and children of those who have died in the work. In it ZION'S HERALD is glad to have a share, and it is with peculiar satisfaction that the Wesleyan Association forwards its check for the sum of \$670 in its aid.

The Conference has been—so its members say—a hunting-ground for other Conferences, which they think should have been able to raise up their own men. It might be replied that the Conference may congratulate itself on its success in raising men of sufficient excellence to be in demand elsewhere. Be this as it may, it is true that men now of renown in the church have gone forth from it. Abel Stevens, the

historian of the church, was once a member. There are Elia and Wagner, McChesney and Phillips, over whom Boston, Minneapolis, New York, and Brooklyn have rejoiced. There is Upton at Drew, Reed at Dickinson, Gallagher at Lawrence, Raymond at Wesleyan, and Payne, head of the Education Board. Let the Conference rejoice! The other part of its compensation is in the forty-two transfers among its present members, not a few of them coming in their strength and prime. The visitor to this session will hardly fail to note many men of power. There is the genial Brown, the modest Leavitt, the solid and sensible Talbot, and Whedon, well known by his pen. There are the indefatigable Jordan, Elia and Tirrell, each with firm shoulders bearing the burden of a district, the careful Robinson, the thoughtful Benton, the joyous Clark, the energetic Willett, the eloquent Canoll, Morrison, watchful of affairs, King, the self-made scholar, Blakeslee, whose pleasant eye and cheery speech befit the popular principal, besides a host of younger men full of intelligence and the spirit of their calling, whom years and experience will make masters in Israel. May their numbers and graces be multiplied, and may their session be the best they have ever enjoyed!

THE VERMONT CONFERENCE.

This Conference holds its 46th session this year in the thriving town of Brattleboro, near the southern border of the State. It opens on Thursday of this week, under the presidency of Bishop Andrews, who has presided at two previous sessions—at Bradford in 1881, and at Montpelier in 1884. His ability as a preacher, presiding officer, and administrator, with his previous acquaintance with the Conference and its work, give assurance of an attractive and profitable session. Thirty-three years ago the Conference met at its thirteenth annual session in the same town. A whole generation has passed from the responsibilities and activities of church life since that event.

Some of the honored names of the Conference will be recalled for the last time this year—A. T. Bullard, P. P. Ray, W. B. Howard, and H. Hitchcock. Of those who still linger as veterans waiting for discharge, all will probably not be able to be present to answer the roll-call, but all will be remembered in the prayers and benedictions of the brethren. Nor will the widows and orphans of the fallen heroes be forgotten. Though their names are not on the Conference roll, the names of their husbands and fathers are there, and this entitles them to a high place in the care and solicitude of the Conference. Less than \$200 was distributed to twenty Conference claimants at the session in 1857. Last year \$3,700 was divided among twenty-five claimants—a very gratifying increase. The Wesleyan Association of Boston sends to the Conference this year for the claimants' fund nearly \$250, which is more than fifty per cent. in advance of the entire sum distributed thirty-three years ago; and it will be assuring to those who are now, or who may hereafter become, claimants upon this fund, to know that the annuity from this source is to be a constantly increasing amount for all the years to come. The fact that an honored layman of Vermont, Hon. W. P. Dillingham, has been elected a member of the Association, will add to the Conference interest in its benevolent work.

Dr. D. H. Elia is one of the best-informed men on all matters of interest to the New England Conference, and often speaks with great lucidity, just the word needed in providing for the session of the Conference, and in meeting the fresh demands so often made upon him during the week.

Rev. O. S. Baketel, of Portsmouth, N. H., receives a unanimous invitation to return for the fourth year. This old church has greatly thrived under his pastoral care. Bishop Ninde will preside at the New Hampshire Conference, which meets April 23, in the absence of Bishop Fowler, who is detained at home by illness.

The large congregation at Park St. Church, this city, on Sabbath morning, were greatly interested in the very able sermon preached by Dr. W. H. Thomas.

Revs. W. I. Haven, C. A. Littlefield, L. A. Banks, F. H. Knight, and many more of the young men, took a helpful part in the discussions before the Conference.

Rev. R. L. Greene, D. D., did admirably in providing for the session of the Conference, and in meeting the fresh demands so often made upon him during the week.

Rev. O. S. Baketel, of Portsmouth, N. H., receives a unanimous invitation to return for the fourth year. This old church has greatly thrived under his pastoral care.

It has been a source of much gratification to the members of the New England Conference that Bishop Foster has been able so largely to attend the sessions. His presence, face, and occasional words have been a joy to all.

The New England Conference honored itself in electing its representatives to the Ecumenical Conference. Rev. Drs. W. F. Warren and W. R. Clark, ministerial, and Hon. Alden Spears and Ex-Gov. Claffin, laymen.

Rev. Julian S. Wadsworth and wife, of Centreville, R. I., sail Wednesday, April 16, on the steamer "City of Chicago," from New York, for a year's absence abroad, which will be spent in travel and study in Italy and Germany.

We shall soon begin the publication of a series of reminiscents articles from the pen of Miss Frances E. Willard, comprising interesting chapters of personal experience growing out of important events in her life, and containing many happy allusions to prominent characters in Methodism.

Rev. George Elliott, of the Foundry Church, Washington, is preaching a series of sermons on the following suggestive and fundamental topics: "A Personal God;" "The Religious Feeling;" "Divine Revelation;" "Historical Religion;" "Science and Religion;" "The Gospel Record;" "The Person of Christ."

We are very happy to announce that we are in receipt of the first of the series of articles which Dr. H. P. Torsey promised our readers. This is garnished from the remarkable experience of his life as a teacher, and is exceedingly interesting. We shall publish at an early day. Dr. Torsey is in somewhat feeble health, we regret to announce.

The very interesting article on our seventh page entitled, "Rev. Henry Weston Smith, the First Preacher of the Black Hills," has no name attached, for the reason that the modest author failed to affix his signature to the manuscript. It was written, however, by our beloved friend and first presiding elder, Rev. A. L. Cooper.

Dr. Merritt Hulburt has won the reputation of one of the ablest preachers of the denomination. He fully sustained that distinction in his strong and eloquent sermon at the People's Church on Sabbath afternoon.

There was a peculiar fitness in his theme to the church in which he spoke: "The Mission of the Church to the World." We suggest that the proper time Dr. Hulburt the man to test his convictions in that very pasture.

Rev. W. F. McDonald, of Tiffin, O., pens the following interesting note. His biography of Dr. Wm. R. Clark for the movement and wrote the report. Dr. Clark is the revered Nestor of the Conference, representing the intelligent conviction, candor and wisdom of this distinguished teacher. He had carefully and critically examined the facts bearing upon the assault. When such a man, therefore, puts his views into a statement, it must be taken as expressing the considerate but earnest and determined judgment of the denomination. Dr. Clark, for the committee appointed to report on the condition of affairs at Claffin University, submitted the following, which was adopted by a rising vote:

"It is with deep regret that we feel obliged to notice the recent murderous assault of

Prof. W. J. De Treville, jr., upon Prof. J. B. Cardozo, both members of the faculty of Claffin University, Orangeburg, S. C. From information received by us in a faculty meeting, on the third day of March last, Prof. De Treville questioned the veracity of Prof. De Treville. The next morning he was met on the stairs of the university building by Prof. De Treville, where he had been waiting for him, when a few steps above him, fell him to the ground with a cane, and after repeated blows upon his head left him senseless.

"While we have no excuse to offer for the offensive words of Prof. Cardozo in the faculty meeting of the preceding day, and regard him as a man of courage, for his right, an author should have made a frank apology, we have no words to express our chagrin that there should be found a professor in Claffin University who could see no way to resent an attack except by the cowardly use of the bludgeon. For this harsh treatment Prof. De Treville should be promptly relieved of his professorship, or tried in court as a criminal. Nothing less than this will vindicate the honor of the university and meet the demands of a Christian civilization. Dear as is, and even more than the honor of the university to the body, it would be promptly relieved of his professorship, or tried in court as a criminal. Nothing less than this will vindicate the honor of the university and meet the demands of a Christian civilization. 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spoke in behalf of
Washington Village, supplied by J. Yeames;

Secretary Freeman, of the Sunday School Union and Tract Society, was introduced. Charles Parkhurst, editor of Zion's Herald, presented the claims of the paper upon the Methodist ministry and people.

J. O. Knowles presented a report of the committee on boundary line, appointed last year to consider the south-east boundary of the New England Conference. The report, with its resolutions, was adopted.

The expense incurred by the representatives in maintaining the rights of the Conference, on motion of C. S. Rogers, was raised by collection.

The report of the commission on the Deacons' Home appointed last year was offered by W. N. Brodbeck, adopted, and referred to a committee on Deacons' Home, which is to appoint a Conference Board.

A. McKeown was excused from further attendance on the sessions.

At 11 o'clock a memorial service was held, Bishop Foster presiding.

At 2 o'clock the reunion of the alumni of Wilbraham Academy and the School of Theology of Boston University was held, followed at 3 o'clock, by the missionary sermon by Rev. Gilbert C. Osgood.

At 7:30 the anniversary of the Freedmen's Aid and Southern Education Society was celebrated, Rev. W. N. Brodbeck presiding, and G. E. Gray, assistant secretary of the Freedmen's Aid Society, delivered the address.

SATURDAY.

The devotional exercises at 8:30 were conducted by Rev. John H. Mansfield. At 9 the regular session was opened.

The report of the committee on Memoirs was adopted.

Resolutions inviting Ichabod Marcy, William Rice, and John C. Ingalls to deliver semi-annual addresses next year, were adopted; also a resolution requesting David Sherman to write the history of Methodism in the New England Conference was adopted. These resolutions were presented by R. W. Allen.

On motion of G. W. Mansfield, W. R. Clark, C. N. Smith, and Charles Young were appointed a committee to correspond with the aged and sick brethren who could not be present at this session.

NORTH BOSTON DISTRICT.

JOHN W. LINDSAY, Presiding Elder.

Ashburnham, supplied by F. H. Ellis.

Athol, W. N. Richardson, Aver, supplied

by C. C. Whidden, Barre, Raymond P.

Walker, Berlin, A. J. Hall, Boston —

Monument Square, G. M. Smiley; Trinity,

E. T. Taylor, Cambridge — Grace Church,

S. E. Tracy, Harvard Street, C. S. Rogers;

H. Hanford, Clinton W. B. Tompkins

Concord (Norwegian and Danish), Eliot

Hansen, East Pepperell, James Mudge

East Templeton, supplied by S. C. Farm-

er, West Fitchburg, B. Hinman, Hart-

P. King, Granby, L. W. Hobart, Wm. Hub-

ardston, Wm. Ferguson, Hudson, N. B.

Fisk, Leominster, C. F. Rice, Lowell

Central, J. N. Short, Highlands, Alexander

Dight; St. Paul's, C. E. Davis; Worthen

H. Holley, Marlboro, M. C. Merritt, E. Max-

nard, C. A. Merrill, Oakdale, P. R. Strat-

ham, Princeton, supplied by S. C. Far-

ham, Rockbottom, W. J. Hambleton, Somer-

Street, C. M. Melden, Park Avenue,

Henry, Mathew, Union Square, George

Skeen, Sudbury, W. B. Colburn, Town-

send, O. W. Adams, Waltham, First Church,

Charles Tilton, Waltham, Immanuel El, sup-

plied by W. A. Wood, Watertown, W. G.

Richardson, W. W. Baldwin, Winchester, G. H.

Ferguson, Woburn, Hugh Montgomery.

Henry Lummis, professor in Lawrence

University, Apt. 100, W.; member of the

Lesterian quarterly conference, D. Rich-

ard, agent of the Grace Food Society;

member of Union Square (Somerville) quar-

terly conference, George Whitaker, presi-

dent of Wiley University, Marshall, Tex.;

member of Union Square (Somerville) quar-

terly conference.

LYNN DISTRICT.

JOHN H. MANFIELD, Presiding Elder.

Ballardvale, Edward E. Small, Beverly,

L. D. Bragg, Bradford, supplied by C. O.

Keppler, Boston — Meridian Street Bethel,

L. B. Bates; Saratoga Street, J. W. Hamil-

ton, Byfield, supplied by J. R. Wood,

Chelsea, Bellingham Street, T. H. Elia;

E. T. Taylor, Harvard Street, C. S. Stratton,

C. H. Walker, East Square, F. K. Stratton,

W. H. Staples, Trinity, L. P. Cushman,

Wyoma, W. Ward, Malden — Centr.,

W. P. Odell; Belmont, O. W. Hutchinson,

Maplewood, J. W. Fulton, Marblehead,

J. F. Mead, Somerville, Saltonstall, F. C.

Lawrence, John, H. Mansfield, Aver, supplied

by F. E. McCammon, Ipswich,

F. L. Allen, Lawrence, John, H. Mans-

field, Lynn — Boston Street, T. W. Bishop;

Common Street, J. D. Pickles; Maple Street,

Chelsea, St. Luke's, J. C. Webster;

South Street, J. J. Higgins, F. C. Peabody,

W. H. Staples, Trinity, L. P. Cushman,

Wyoma, W. Ward, Malden — Centr.,

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Lawrence, John, H. Mansfield, Aver, supplied

by F. E. McCammon, Ipswich,

F. L. Allen, Lawrence, John, H. Mans-

The family.

INCOMPLETENESS.

DR. BILLMAN.

There is no imperfection but that hints
Of master touches yet to be;
Thus thro' Time's disproportions brightly glints
The vision of eternity.

The building reared harmonious throughout
Would be deformed by adding aught;
Or were a part from such a plan dropped out,
Twould show what yet remained unwrought.

A little city lovely and complete,
That with the limpid lake keeps troth,
And shows no stone misplaced on any street,
No future has — nor life, nor growth.

"Tis where, as by unearthly cataclysms,
Great timber lines the streets upturn,
And danger signals warn of awful chasms,
Is voiced a greatness yet unborn.

And so were every mortal wrong below
Atoned, all right made clear and sweet,
Such perfect harmony of parts would show
That Nature's course here ends complete.

Thus long as Truth is often crucified,
And falsehood thronged — all things in part —
The incompleteness shown on every side
Relates the Future to each heart.

Pale, Mich.

TO-DAY.

Oh, life is sad and strange,
And love it is dead and blind,
And the shapes of sorrow and change
Are always pressing before!
If the tender impulse stay,
It is nipped by the frost of fate —
So make haste to be kind to-day,
For to-morrow may be too late!

The eyes that crave for our smile,
Or the ears for our kindly word,
May be closed in a little while,
And our lowest cradle heard.
The soul at the cold side —
Death waits not, though we wait;
So make haste to be kind to-day,
To-morrow may be too late!

—SUSAN COOLIDGE, in *S. S. Times*.

THOUGHTS FOR THE THOUGHTFUL.

The Lord knows how to make stepping-stones for us of our defects, even; it is what He lets them be for. He remembers — He is remembered in the making — that we are but dust; the dust of earth, that He chose to make something a little lower than the angels out of. — A. D. T. Whitney.

"I feel such a nuisance to other people," said one, in half-treacherous allusion to his many infirmities; and this is a great trial to those who are weak — the sense oppresses them at times that they may be tiring out the patience of their friends. The idea is frequently a grievous mistake, for they do not realize how their very weakness endears them to those who minister to their needs. Still less do we comprehend how very close and precious to His heart are the feeble sheep of the Master's flock, how His care enwraps them, how He understands their deepest need and thinks upon them constantly. Rev. Mark Guy Pearce relates that he was walking once beside some cliffs, when he saw a father draw near with his children — the two boys were running on in front, and every now and then the father called to them to be careful, and gave them sound directions for their safety. But he was leading the little girl slowly and gently, for she was blind. Presently he lay down beside her, and told her all the beauties of the vision, cheering her by many a tender thought. He never let his healthy boys go beyond his sight, his care, but the blind girl he held continually by the hand. So let the weak ones be cheered and encouraged by the thought that for them there are special promises, special assurances of care; thank God, none of us can drift beyond the reach of His love, but His feeble, helpless children He is holding by the hand. — *The Quiver*.

* * *
"If I could only surely know,
That all these things that me so
Were noticed by my Lord,
The pang that cuts me like a knife,
The lesser pains of daily life,
The noise, the weariness, the strife,
What peace it would afford!

"I wonder if He really shares
In all my little human cares,
This mighty King of kings.
It's hard to know what star
Through realms of boundless space afar,
Without confusion, sound or jar,
Stoops to these petty things.

"It seems to me if sure of this,
With all I would come such bliss,
That I might covet pain,
And deem whatever brought to me,
The loving thought of Deity,
And sense of Christ's sweet sympathy.
No loss, but richest gain.

"Dear Lord, my heart had not a doubt,
That Thou dost compass me about
With sympathy divine.
The love for me once crucified
Is not the love to leave my side,
But watch over to divide,
Each smallest care of mine."

* * *
But few people realize how grand a world this is. Its flowers are God's thoughts in bloom. Its rocks are God's thoughts in stone. Its dew-drops are God's thoughts in pearl. This world is God's child — a wayward child indeed. It has wandered off through the heavens. But about this hundred and nine years ago, one Christmas night, God sent out a sister world to call that wanderer back, and it hung over Bethlehem on a long enough to get the promise of the wandering's return, and now that lost world, with soft feet of light, comes treading back through the heavens. The hills, how beautiful they billow up, the edge of the wave white with foam of crocuses! How beautiful the rainbow, the arched bridge on which heaven and earth come and talk to each other in tears, after the storm is over! How nimble the feet of the lamplighters that in a few minutes set all the dome of the night ablaze with brackets of fire! How bright the ear of the saffron cloud that rows across the deep sea of heaven! How beautiful the spring with bridal blossoms in her hair! I wonder who it is that beats time on a June morning for the bird orchestra? How gently the harebell tolls its fragrance on the air! There may be grander worlds, swarthier worlds, larger worlds than this; but I think that this is the most exquisite world — a mignonette on the bosom of immensity. — *T. De Witt Talmage*.

A true conception of life carries with it the beginning, at least, of a true realization of life. When we once get this true conception things fall into their proper place and receive their just valuation. God and the soul are the enduring realities. Apart from these the world is a meaningless show; it falls into chaos, for order at bottom is more than rational, it is moral. Righteousness is revealed as a positive quality and force. It is not merely negative — the absence of iniquity, it is affirmative and constructive. Our low ideals and groveling thoughts make our very virtues narrow and barren. To live is to the try, to holly, and to act beneficially. "We are not destined for doing wrong," says a recent writer, but "for not doing right." This is the judgment of Christ. The judge in that sublime allegory in Matthew said: "Inasmuch as ye did it not." But to do, in the true moral sense, is possible only when we put the spirit and the interests of the spirit first. Then our daily toil becomes the channel of the highest activity. It ceases to be selfish and ceases to be sordid.

It is, indeed, sublimed with the significance of the soul. To love God with the heart, and mind, and soul, and strength, is no longer a far and faint ideal, but a daily, progressive regimen. Then accidents and vicissitudes in the material realm lose their power to surprise and torture the soul. Life is no longer a vapor, a smoke that wavers a moment in the fretful air, and then vanishes away. It becomes a reality as deep as thought, as enduring as God. — *Rev. Philip S. Mozzoni*.

If any one says, "But in the parable those who came late in the afternoon received as much as those who began in the morning," I say, even so. Heaven is the common reward. Its gates swing to John, the saint from boyhood, and to the dying thief. Its Jasper walls will defend the one from sin as securely as the other. But is that all there is of reward? Is there nothing beyond the penny-a-day? Is getting to heaven the sum total of Christianity? I know it is often so regarded. But I think the best of heaven is to live Christly on earth. Some people think of heaven as only a place. And if only a place, then it is all one reward, and Paul and the dying thief get the same. Both are in heaven, and they have their protection. In England to-day, the collier is the mines and William E. Gladstone have equally an English home, and the protection of a British flag. They are on a level there. The guardianship of the country is a penny-a-day to each. But to the former England means a dark and grimy place to work in and a hard life to keep on, and little else. To the latter there comes a drum-beat of human rights and progress that goes around the world. To him England means law, liberty, and the rights of man! To the dying thief heaven means a refuge. To Paul it means the sphere of noblest service, the climax of the toils and hopes of the church. And to those capable of reading deeply into the dignity and reward of Christian service, who can understand how character may in this world become heaven's blessedness, and self-control become heaven's rest; to such, absorbed in Christian service, heaven is about them all the day. They have a reward, of which the final crown will only be the public attestation. Crowns are not made in heaven. Their cincture of glory is wrought in the pious duties of time, and tears of human sacrifices and sympathy made crystalline in eternity's alembic, are their jewels. — *Rev. C. L. Thompson*.

A BIT OF FLOWER TALK.

MRS. M. D. WELLCOME.

First, we will talk about the

Poppies.

A decade ago one would have had but little interest in these gay, unpleasantly odorous flowers, but for a few years past they have been coming to the front, until they have become quite as popular for summer bloomers as the chrysanthemum for late autumn.

Many new varieties are now offered, and among these the Shirley Poppies are specially noticed. They are called Shirley because they originated with, not an eminent horticulturist, but Rev. W. Wilkes, Shirley vicarage, Croydon, England. The vicar himself tells all about it in the *Gardener's Chronicle*, London: —

"In the summer of, I think, 1879 or '80, I noticed in a wilderness corner of my garden, among a patch of poppies, one bloom with a narrow white edge. I marked it with a bit of wool and saved the seed capsule. The seed was sown the next year, and I obtained varieties with deeper white edges and some of paler scarlet color. The next year the flowers got still paler colors and wider white edges. In 1883 I began to see that the presence of black either at base of petals or of the stamens was a great disfigurement. I therefore pulled up and destroyed every plant having black in it, and in order to get the black out of the strain, I used to get up before the bees were about, and have continued this work of selecting the most beautiful flowers for seed, and have ruthlessly destroyed all plants which showed even a symptom of black, however lovely they might be otherwise."

This description affords an insight into the methods adopted for the improvement of what is termed by florists "a sport," and thus originating a new variety. The seedlings of these poppies are exceedingly diversified in colors. They are found in shades from the deepest, richest scarlet to the faintest blush tint. Some are pure white; some are blotched and striped; some have white margins. They are double, and of a very light tissue-paper-like substance. To have perpetual bloom, it is well to sow at three seasons — in spring, mid-summer and autumn.

Among the novelties of this year there is a large white California Poppy, said to be a perennial of supreme and stately beauty, yielding a succession of bloom from July until November. It is of value as a cut flower, lasting well in water, and its delicate, primrose-like perfume is most acceptable in a room." The hardy Oriental Poppy, deep crimson with black blotches at the centre, is well known; there are new hybrid varieties now offered in colors of pink, blue, reddish orange and pale salmon.

Water Lilies.

Since it has been known that lilies can be easily grown from seed and brought into bloom by cultivating in a tank, or even an ordinary wash-tub, many are raising these beautiful, fragrant flowers. Yet comparatively few are aware of this fact, so I will give some information respecting these plants. It has only been within three years, I think, that L. W. Goodell, of Dwight, Mass., introduced two rare water lilies — *Zanzibariensis Azarea*, varying in color from a light sky blue to a deep azure; *Zanzib. Rosea*, varying from pink to rosy purple, almost crimson in some specimens. Mr. Goodell sends out a plate this spring, showing these lovely lilies in colors. In order to have them bloom in July, they must be started in the house by the middle of March, and he advises sowing the seeds in cups; put in a warm place, and keep constantly moist. When the seedlings are strong enough, transplant to pots, and as soon as warm enough, set out in the tank or tub. But if any one wishes to try them, they can obtain complete directions in his catalogue, free to all. I am so convinced by the testimonials given by amateurs who have been successful, that I purpose to try my hand at it this season.

Among The Novelties of this year we find mention of a *Slipper-colored Larkspur*, a native of Afghanistan. The flowers, one inch in diameter, are of the most beautiful pure sulphur yellow color, similar to that of the Marechal Niel rose. Though a hardy perennial, it will, if sown early, flower the first season."

Delphinium Brunonianum is a musk-scented larkspur, now offered for the first time. The flowers are said to be larger than any other, and of a peculiar shade of light blue. It has a powerful odor of musk — very unique property, as a scented larkspur has heretofore been unknown.

To those who are admirers of that old-fashioned flower, the *Bachelor's Button*, it may be of interest to know that a double form is among the novelties. It is found in all of the original colors, and also some new shades.

Primula. *Oceanica*. This Ever-blooming Primrose, introduced from China into England in 1882, and in this country three years ago, is worthy of all the praise bestowed on it. I set my small plant, sent by mail, in the garden, where it bloomed during the season. I put it in a hanging pot for the winter, and it is a charming plant for this purpose. It bears its umbel of pale lilac flowers on long stem, and each individual pip is on stems at least an inch in length, so that they stand out in distinctness, not crowded into a bunch as are those of other *Primulas*. These trusses of bloom last for several weeks in perfection, and there is a succession during nine months of the year. Not only do these flowers continue long in bloom on the plant, but they last from four to six weeks when cut. They are as valuable in this respect that they are grown by thousands for the Boston and New York cut-flower market. The petals are heart-shaped, and there is a dot of yellowish green at the centre. The fragrance is delicate.

Chinese Sacred Lily. I am having my first experience with these plants. I had three of the huge bulbs, which are unlike any other I have seen, in that they have large bulbils projecting from them, so that much room is required for them. I potted one in earth, and placed two in bowls of water with marble chips to keep the bulb in position, as it was too late to procure pebbles, which are generally used. In a week shoots began to start from the parent bulb and the bulbils, which rapidly grew, and in about six weeks flower stems were seen. The first to blossom had double flowers, which is quite rare. They were borne in clusters, six and seven on a stalk, and very fragrant. The single have not had so many flowers in a cluster, and their close resemblance to the *Polyanthus Narcissus* does not make them seem to me so attractive as the double form. The foliage grows to a height of fifteen to eighteen inches. Each bulb has from five to eight clumps of leaves, and most of them throw up flowering spathes. I can commend these easily-grown plants as among the most desirable for the window garden.

I have seven spikes of hyacinths in bloom, and these, combined with the sweetness of the Sacred Lilies, fill my room with fragrance.

Yarmouth, Me.

ABOUT WOMEN.

Mrs. Mead, wife of the late Prof. H. M. Mead, of Oberlin, has been elected president of Mt. Holyoke Seminary and College.

Mrs. Frances Folsom Cleveland will contribute to the *New York Society Review* a series of "Reminiscences of the White House."

The training-school for nurses established a few months ago in New York city has had 1,100 young women applicants. Only twenty pupils can be taken at once.

Jean Ingelow lives in an old-fashioned stone house in Kensington in the summer time; in the winter, she goes to the south of France. She is nearly sixty years old, but is said to look much younger.

For the first time a woman has presented herself for the teachers' examination at the Oriental Academy in Paris. Mile. Palbot has passed the examination in Persian and Turkish.

The pupil of Rev. Charles L. Jackson, pastor of the Christian Church of the Evangel, Brooklyn, N. Y., was occupied recently by his wife, who is an ordained preacher. There was scarcely a vacant seat in the church. The subject of the discourse was "Christian Contentment."

"Not many women have the opportunity," says the *Boston Evening Record*, "that awaits a Boston bride of Wednesday, of applying for admission to the supreme court on her wedding journey. The bride is Mrs. E. G. Sawtelle, born Miss Lelia J. Robinson, and well known as Massachusetts' first woman lawyer. There ought to be no question of Mrs. Sawtelle's admission."

This description affords an insight into the methods adopted for the improvement of what is termed by florists "a sport," and thus originating a new variety. The seedlings of these poppies are exceedingly diversified in colors. They are found in shades from the deepest, richest scarlet to the faintest blush tint. Some are pure white; some are blotched and striped; some have white margins. They are double, and of a very light tissue-paper-like substance. To have perpetual bloom, it is well to sow at three seasons — in spring, mid-summer and autumn.

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The young ladies of the Baptist mission band of Waterville recently introduced a rather taking feature into one of their entertainments. It was a historical exhibition of woman's headgear of all ages and all nations, some bonnets being headdresses that can be seen in their day, and some being constructed from fashion plates, and historical pictures and descriptions. The exhibition was instructive as well as amusing, and suggests a new line of entertainment for similar occasions.

The widow of Jefferson Davis, since his death, signs her name "V. Jefferson Davis." Many persons doubtless suppose she has added the name Jefferson to her Christian name Varina. But this is not the proper explanation. V. is the abbreviation of *Varina*, the French for widow, and it is the custom in Louisiana, and perhaps in other parts of the South, for widows to place that letter before the Christian names of their husbands. V. Jefferson Davis simply means the widow of Jefferson Davis.

HOLD UP THE LIGHT.

THE famous Eddystone light-house, off the coast of Cornwall, England, was first built in a fanciful way by the learned and eccentric Winstanley. On its sides he put various mottoes. It was very proud of his structure, and from his lofty balcony used boldly to defy the storm, crying, "Blow, O wind! Rise, O ocean! Break forth, ye elements, and try my work!" But one fearful night the crowd pressed up towards it as its beautiful defects appeared under the blaze of the gaslight, but it did not daunt his zeal.

"That's right, gentlemen, get up as close as you can to it. It will stand it. What a pretty scene! Here is the old farm-house, with the well-sweep, and the old elm drooping majestically over them both. In the foreground you see the ducks around a puddle, and the horses just unharnessed from the cart which you see near at hand. Why, gentlemen, do you know what you are offered here?"

Somebody in the crowd here ventured to suggest that it was too large. This stunned the auctioneer for a moment, but he rallied at once and continued: —

"Too large! Yes, it is for some rooms, of course, gentlemen, but —" he paused and looked expansively over the crowd and then added — "but there must be some rooms large enough for it."

This was the death-blow to the work of art, but not to the auctioneer. All this time there had been no advance from the \$4 bid.

"I cannot let this picture go for \$4, gentlemen. It is easy worth ten times that amount. There has been no competition, and unless you are willing to advance this bid on what would be called the *connoisseurs* of art a great deal more than that, but I don't know how I can make the picture bloom and the value give me that, and there is no other bid, I suppose, than \$40."

"I'll do anything to earn that dollar, and I wish I could give the poor sick children a great deal more than that, but I don't know how I can make the picture bloom and the value give me that, and there is no other bid, I suppose, than \$40."

"We can try," hopefully. "We don't know just how the market-gardens do it, to be sure, but we can try a way of our own. If it is not a successful way, it will, at least, be an experience from which we can learn something; and while you are trying my plan, some other way of earning your

that the light-house will stand. — *The Presbyterian Record*.

THE BRIGHT SIDE.

If one looks upon the bright side
It is sure to be the right side —
At least, that is what I find it as I've journeyed
through each day.

And it's queer how shadows vanish,
And how easy to banish
From a bright side sort of nature every doleful thing
away.

There are two sides to a question,
As we know; so the suggestion
Of the side which holds the sunlight seems most
reasonable to me.

And you know, we can't be sure,
And make our surroundings cheery,
If we will persist in coddling every gloomy thing we
see.

There's a sensible quotation
Which will fit in every station —
We all know it, too: "As the twig is bent, so is the tree
inclined."

And the twigs of thought we're bending,
If to ways of gloom we're tending,
Will be pretty sure to twist and dwarf and quite de-
form the mind.

The Sunday School.

SECOND QUARTER, LESSON IV.

Sunday, April 27.

Luke 8: 4-18.

REV. W. O. HOLWAY, U. S. N.

THE PARABLE OF THE SOWER.

I. The Lesson Introduced.

1. GOLDEN TEXT: "Take heed, therefore, how ye hear" (Luke 8: 18).

2. DATE: A. D. 28, autumn.

3. PLACE: Near Capernaum, on the shore of the Sea of Galilee.

4. PARALLEL NARRATIVES: Matthew 13: 1-23; Mark 4: 1-20.

5. HOME READINGS: Monday, Luke 8: 1-15; Tuesday, Matthew 13: 1-23; Wednesday, Mark 4: 1-20; Thursday, Matthew 13: 24-33; Friday, Gal. 5: 1-16; Saturday, Gal. 5: 16-26; Sunday, Psalm 126: 1-6.

9. 10. What might this parable be?

The discourses, including the Twelve, put this question to Him when He was alone with them, after the crowd had been dismissed.

To know the mystery.—The discourses, being receptive, were privileged to know the secret, hidden things of the kingdom.

The proper use of the word "mystery" is the opposite of its current use. It is now generally used to imply something we cannot understand; in the New Testament it always means something once hidden, now revealed" (Farrar).

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11. 12. The seed is the word—a frequent metaphor (Col. 1: 5, 6; 1 Cor. 3: 6).

The "seed" is the same for all who sow, and contains the principle of life and propagation.

It is "quick and powerful." Those by the wayside—the hardened, the un receptive; "hearers who never allow the word to get under the surface of their thoughts (Morrison). "If we break not up the fallow ground, by preparing our hearts for the word, and humbling them to it, and engaging our own attention; and if we cover not the seed afterwards by meditation and prayer . . . we are as the highway" (M. Henry). Then comes the devil—in Matthew, "the wicked one;" in Mark, "Satan;" in all three the personality and activity of the great adversary is taught. Satan goes to church, Taketh away the word—"snatched away," according to Matthew, by means of birds (Mark), meaning thereby thoughts, or worldly desires. The soil was too hard to receive it, and it became the prey of the birds. "It is done in a moment—by a smile at the end of a sermon; by foolish gossip on the way home. These are 'the fowls of the air' whom the Evil One uses in his task" (Farrar). Let them should believe (R. V., "that they may not believe").—"Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip" (Heb. 2: 1).

13. They on the rock—susceptible, emotional hearers, but superficial and shallow, and therefore transient. Receive the word with joy—the quick response of mere sensibilities. "Yet they seek Me daily, and delight to know My ways" (Luke 13: 18).

"Thou art unto them as a very lovely song of one that hath a pleasant voice . . . for they hear Thy words, but they do them not" (Ezec. 33: 32). Herod "heard John gladly" (Mark 6: 20). Have no root—only thin receptivity, and then the rock, "the heart of stone," Which for a while believe—in Mark, "endure but for a time." In time of temptation fall away.—Of course such rootless professors will not stand the heat of oppression and storms of persecution which will inevitably beat upon them because of their stand "for the Word's sake;" they have no stability. Those who have root are strengthened by such experiences. "A snare from some leading spirit in a literary society, or a laugh raised by a gay circle of pleasure seekers in a fashionable drawing-room, or the rude jests of scoffing artisans in a workshop, may do as much as the fagot and the stake to make a fair but false disciple deny his Lord" (Arnot).

14. That which fell among thorns—unfruitful hearers because of a divided heart, in which evil gains the mastery at last. Choked with cares—cares of this world" (Mark); anxious, distracting cares. "Some men allow them to twist and twine themselves, like the serpents of Laocoon, around every energy and susceptibility of their being" (Morrison). Riches—deceitfulness of riches" (Mark); the pitiful passion for accumulation luring the victim on. "Prosperity destroys the word in the heart much as persecution does, and more dangerously because more silently; the stones spoiled the root, the thorns spoil the fruit" (Henry). Pleasures of this life—in Mark, "lusts of other thing;" "the lust of the flesh, the lust of the eye, and the pride of life." Bring no fruit to perfection.—The fruit does not mature. "It does nothing for the propagation of the word in the world" (Abbott).

15. Good ground—hearts tender, deep, not pre-occupied, and consenting. Bring forth fruit with patience—"the fruit of the Spirit;" obedience to the precepts of Christ. According to old theologians, the sign of having saving faith was doing good works (2 Cor. 2: 18). There is a growth in well-doing—first the blade, then the ear, then the full corn in the ear; and there is variety in well-doing—some thirty, some sixty, and . . . some a hundred-fold; but the growth is making for the fruit, and there is always some fruit-bearing" (Lindsay).

IV. The Lesson Illustrated.

1. When much people (R. V., "a great multitude")—the greatest crowd yet, as the parallel narratives indicate. Every "city," town, was represented from the country round about. So great was the throng that He utilized a fishing-boat for His pulpit, and "sat in the sea," speaking to the people on the adjacent shores. Spake by a parable—a marked change in His method of instruction, caused, in part, by the animosity of the Pharisees; a method which on others served to conceal, to reveal, and to conserve or perpetuate, the truths concerning His kingdom, "those truths," says Abbott, "which were sure to encounter prejudice and opposition."

He says further: "The parable differs from the proverb in being a narrative, from the fable in being true to nature, from the myth in being unscriptural, from the allegory in that it tells the spiritual truth."

5. A sower went out.—There may have been one in sight, and Jesus may have pointed him, but the imagery was so familiar that it is not necessary to suppose it. Fell by the wayside—beyond the limits of the ploughed land, on the foot-path or road. Trodden down—R. V., "trodden under foot." Fovis of the air (R. V., "birds of the heaven").—"We ascended to an elevated plain where husbandmen were sowing, and some thousands of starlings covered the ground, as the wild pigeons do in Egypt" (Buckingham's Travels).

6, 7. Fell upon a rock—i. e., upon rocky ground. "Matthew and Mark say 'upon stony places,' and add its speedy growth, and its withering after sunrise from want of root; Luke dwells rather on the lack of moisture than on the lack of soil" (Farrar).

Among thorns—very plentiful in Palestine, "no less than twenty-two words in the Hebrew Bible denoting thorns and prickly plants" (Whedon). Even when the fields were burned over, the roots of the thorns were not killed. Choked it.—The ranker the thorns stiffer, or suffocated, the feather shoots.

Good ground—receptive, deep, and not otherwise occupied. Bare fruit hun

dred-fold—the common expression for an unusually good harvest. "Then Isaac sowed in that land, and received in that same year an hundred-fold; and the Lord blessed him" (Gen. 26: 12). Note that Luke passes over the "growing and increasing" of the fruit (Mark 4: 8) and its various degrees of productivity—thirty and sixty as well as an hundred-fold" (Farrar). He that hath ears, etc.—the usual rabbinical phrase to call special attention, used six times by our Lord. All have ears—inner ears, the faculty of spiritual discernment—but all do not use them.

10. What might this parable be? The discourses, including the Twelve, put this question to Him when He was alone with them, after the crowd had been dismissed. To know the mystery.—The discourses, being receptive, were privileged to know the secret, hidden things of the kingdom. "The proper use of the word 'mystery' is the opposite of its current use. It is now generally used to imply something we cannot understand; in the New Testament it always means something once hidden, now revealed" (Farrar).

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Probably the first aspiration for the life of usefulness which was his in after years, was received from Rev. Diode Brockway, his mother's pastor, who was very much interested in the progress of the young Henry. From his pious mother and this excellent minister he received his religious impressions. A Bible, the gift of Mr. Brockway, was in his hands when he was killed—a martyr to the cause he loved so well. This Bible was laid upon his breast by the savages after their bloody work was done, and is somewhere in the Black Hills. It had the name of Diode Brockway upon the fly-leaf, written in his (Brockway's) own hand. Mr. Smith's family have never been able to recover it, although it was so highly prized by them on account of its associations.

Henry was converted when still a youth, under the preaching of the Rev. E. G. Phillips, that he preached in the street on the corner of Main and Gold, Sunday, July 9, 1876. He supported himself by labor, and preached in the cabins of the miners, or in the crowded streets, a very uncommon sight to see him leading the attention of a crowd, while the men of the world were working the other end.

While very few followed his counsel, he was held in universal respect by the sturdy miners.

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Review of the Week.

Tuesday, April 8.

— Mr. Gladstone favors the enactment of an International Copyright law.

— The village of Harper's Ferry, Ky., was destroyed by the recent tornado.

— The wills of two wealthy New Yorkers, bequeathing \$600,000 to charities, were filed for probate yesterday.

— It is reported that Prophettown, Ill., has been swept away by a cyclone, and that many lives were destroyed.

— McGill University, of Montreal, has received, in round figures, the past year, donations amounting to a million dollars.

— Rev. Sam Small, who has recently joined the Episcopalianians, began a series of week-day services, last evening, in the Church of St. John the Evangelist, East Boston.

— In the Senate, Messrs. Vance and Spooner made speeches on the Montana election cases. The House defeated the proposed scheme to pension all veterans over sixty-two years old. The general Appropriation bill was reported. The House committee on Pensions offered a favorable report on the Brookville bill granting a pension to Mrs. Della T. S. Parnell, daughter of the late Admiral Charles Stewart and mother of Charles Stewart Parnell. The original bill, which provided for a pension of \$100 per month, was amended so as to reduce the pension to \$50.

Wednesday, April 9.

— Gov. Jackson, of Maryland, has signed the Annual Ballot bill.

— Mr. Junius S. Morgan, the eminent banker of England, died yesterday.

— It is predicted that the International Copyright bill will be passed by the present Congress.

— Frederick Kimball, teller of the People's Savings Bank of Worcester, has stolen \$43,500 and is missing.

— Mr. Elbridge A. Pierce, recently Superintendent of the Boston and Hingham Steamboat Company, is dead.

— E. B. Purcell, of Manhattan, Kan., proprietor of the Manhattan Bank, has suspended. Liabilities about \$400,000.

— Congressmen are happy in view of the decision of the Court of Claims, which will enable them to secure a return of the money stolen by Slocum.

— A terrific wind, rain and hail storm passed through sections of Ohio, Michigan and Illinois, yesterday, doing a great deal of damage to property and killing many people.

— The Senate passed the free-duty St. Louis exposition bill. The anti-trust bill was passed. The House discussed appropriations for new war vessels. The Bill to define options and futures, and to impose a special tax on dealers was considered.

— Judge Ely of the Municipal Court finds, as the result of the inquest on the death of Mr. George H. Bradford, who was killed by a West End electric car a few weeks ago, that the driver was at fault in not stopping his car as soon as he ought to have done.

Thursday, April 10.

— A letter has been received at Zanzibar from Dr. Carl Peters.

— Ex-Speaker Randall is growing weaker gradually, and his death is evidently near at hand.

— The first contingent of Swedish emigrants for Vermont farms has sailed from Liverpool.

— The United States Rolling Stock Works, at Decatur, Ala., were burned last night; loss about \$300,000.

— An amendment to the Canadian Budget, favoring reciprocity, was defeated in the Dominion House of Commons.

— The speed of the steamer "Augusta Victoria" was found to be greatly increased by giving her a three-blade screw.

— A storm of wind, rain and lightning did great damage in Ohio and western Pennsylvania. A number of lives are known to be lost.

— The Hale battleship bill was reported in the Senate. The Chinese census enumeration bill was taken up. The House continued its discussion on the Naval appropriation bill.

Friday, April 11.

— Nine hours will constitute a legal day's work for State and other public employees.

— Hon. Jeremiah Smith, of Dover, N. H., has been confirmed as Story professor of law at Harvard.

— The Iowa Senate came to a vote on the passage of the liquor license bill. It was defeated, 21 years, 29 votes.

— The new White Star steamship "Majestic" made her first trip to New York, in 6 days, 10 hours and 30 minutes.

— An additional theft of \$56,000 of Maryland bonds has been traced to State Treasurer Archer who has been arrested.

— Six steamships landed 3,061 immigrants at Castle Garden yesterday. More than 1,000 came from Naples in the steamship "Victoria."

— In the suit of the heirs of Thomas Welch vs. the Maine Central R. R. for \$30,000 for injuries to Welch, of which he died, the jury yesterday returned a verdict of \$8,000.

— Violent demonstrations were made in Valencia against Marques Cerralbo, the Carlist leader. The streets were barricaded by mobs and the city is under military rule.

— La Peta, supposed to be inspired by President Carnot's secretary, says there is talk of the possibility of an agreement between France and Germany, to be followed by a general disarmament.

— The Senate continued to discuss the Montana case, but did not reach a vote. The House struck out of the Naval appropriation bill the paragraph providing for three battle ships, but retained the provision for an armed cruiser.

— The largest tree in the world, according to statistics lately published by the Italian government, is a chestnut standing at the foot of Mt. Etna. The circumference of the main trunk at 60 feet from the ground is 212 feet.

— The Oregon Railway Extension Company had filed supplementary articles of incorporation at Olympia, Wash., empowering them to build 3,000 miles of railroad in Oregon, Washington, Idaho and Montana. It is understood that the company is backed by the Union Pacific.

Saturday, April 12.

— Amendments to the World's Fair bill provide for a naval display at Washington.

— Henry M. Stanley arrived at Rome. He was greeted with cheers and vivas by a great crowd.

— The President is to give to-day to Joseph Francis, the inventor, the medal voted to him by Congress.

— About 1,200 men, employed in the building trades in New York, are on a strike because non-union men have been employed.

— The Republican city executive committee of Jersey City has decided to contest the election of Mayor Cleveland, whose majority was 2,000.

— The excitement in the New York wheat market yesterday was at white heat, the transactions amounting to more than 20,000,000 bushels.

— The liabilities of E. B. Purcell, of Manhattan, Kan., foot up \$62,000. His heaviest creditor is the Fourth National Bank of Philadelphia, \$50,000.

— The outrageous conduct of a Russian Governor in Eastern Siberia, who insisted on dragging a female prisoner and causing her death, adds a sad chapter to the long list of Russian atrocities in Siberia.

— The Senate further discussed the Montana case, and will probably dispose of it on Monday. The World's Fair bill was reported with important amendments. The House took up a Virginia contested election case.

— George H. Stuart, prominent in commercial, financial and religious circles of Philadelphia, died yesterday at the age of seventy-four years. He was the leading spirit in organizing the United States Christian Commission in New York in 1861. He was its first and only chairman, and raised about \$6,000,000 for the purpose of supplying soldiers with those temporal and spiritual comforts which were not furnished by the government.

— The Rt. Rev. Edward Parry, D. D., Suffragan Bishop of Dover, Eng., is dead. He was the only surviving son of the late Rear Admiral Sir Edward Parry, the Arctic explorer, and was the brother of Commander Charles Parry, R. N. He was the first suffragan bishop consecrated in the Anglican Church for 300 years. Bishop Parry's earlier life, after graduating at Oxford in 1852, was spent in various rectorships.

— Rev. G. M. Cull, of St. Johnsbury, is reported to have preached "a very fine Easter sermon last Sabbath." Bro. Cull has had a good year at St. Johnsbury, and has met with much success.

— The popular pastor of Glover, Rev. W. S. Jenne, will, on account of ill-health, be obliged to lay off for a year. Sister Jenne has also been very seriously ill, but latest reports state her to be improving. It is probable he will seek him, he might feel equal to it. Bro. Wells is a faithful, earnest minister of the Gospel.

— Rev. Geo. L. Wells, of Greensboro, has won the affection of his people. His labors have been very arduous during the past year, in consequence of painful sufferings from a very distressing disease. It is probable he will seek a supernumerary relation, though if very light work could be found him, he might feel equal to it.

— Stanley says that Emin Pasha was friendly until he fell into the hands of the Germans.

— The Senate passed the bill transferring the management of the Weather Bureau to the Agricultural Department.

— Marquis Teng, the well-known Chinese statesman and former Minister to the Courts of London, Paris and St. Petersburg, is dead.

— Isaac Sawtell, now held on the charge of having murdered his brother, has made a statement declaring that he was a party to the tragedy, but was unsuspecting so.

— Everett O. Fisk & Co., 73 Tremont Place, Boston, issue their "Manual" of the Boston, New York, Chicago, and Los Angeles Teachers' Agencies for 1890-91. It is an interesting pamphlet, giving much valuable information concerning the schools and teachers of the country, and the extent to which such trustworthy agencies are instrumental in satisfactorily serving all the parties in interest.

THE CONFERENCES.

(Continued from Page 5.)

Spencer the Church Extension, Dr. Gray the Freedmen's Aid, etc.; Dr. J. C. W. Cox, the Episcopalianian, and his wife, a man whose wife's confessor of an earlier day will delight to honor, will represent the Sunday School and Tract cause, Dr. Breckinridge the M. E. Hospital, Rev. F. H. Knight and others of the Epworth League. Other interests will be represented by other speakers, for of course Dr. Warren will be present to speak for Boston University, and the new president, Dr. B. P. Raymond, to speak for old Wesleyan; Dr. Parkhurst, editor of ZION'S HERALD, will be there to advocate the value of his paper to New England Methodists, which fortunately does not depend upon its seniority, but upon other and more intrinsic values belonging to the Epworth League. Other interests will be represented by other speakers, for of course Dr. Warren will be present to speak for Boston University, and the new president, Dr. B. P. 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